

CHA ABHIÑÑĀ

THE SIX DEEP KNOWLEDGES

1. IDDHIVIDHA

THE PSYCHIC POWERS

So anekavihitam iddhividham paccanubhoti;
He experiences various kinds of psychic power:

eko pi hutvā bahudhā hoti;
having been one he becomes many;

bahudhā pi hutvā eko hoti;
having been many he becomes one;

āvibhāvam tirobhāvam;
he appears and disappears;

tirokuḍḍam tiropākāram tiropabbatam asajjamāno gacchati, seyyathā pi ākāse;
he goes unhindered through a wall, through a fence, through a mountain, as though in the sky;

paṭhaviyāpi ummujjanimmujjam karoti, seyyathā pi udake;
he dives into and emerges from the earth, as though in water;

udake pi abhijjamāne gacchati, seyyathā pi paṭhaviyam;
he crosses water without sinking, as though on earth;

ākāse pi pallaṅkena kamati, seyyathā pi pakkhī sakuṇo;
he goes cross-legged though the sky, as though he were a bird with wings;

ime pi candimasuriye evaṃmahiddhike evaṃmahānubhāve,
this moon and sun, which are so powerful, so majestic,

pāṇinā parimasati parimajjati;
he touches, he strokes with his hand;

yāva Brahmālokā pi kāyena vasaṃ vatteti.
he exercises power as far as the Brahma worlds with his body.

2. DIBBASOTA THE DIVINE EAR

Dibbāya sotadhātuyā visuddhāyā atikkantamānusikāya ubho sadde suṇāti:

With the divine ear-element which is purified and surpasses than of (normal) men he listens to both (kinds of) sounds:

dibbe ca mānuse ca, ye dūre santike ca.

of the divinities and of men, whether far or near.

3. CETOPARIYAÑĀṆA KNOWLEDGE OF OTHERS' MINDS

Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti:

He knows that with his mind he can read the minds of other beings, of other persons:

sarāgaṃ vā cittaṃ “sarāgaṃ cittaṃ”-ti pajānāti,

when a mind has passion he knows “the mind has passion”,

vītarāgaṃ vā cittaṃ “vītarāgaṃ cittaṃ”-ti pajānāti;

or when a mind is without passion he knows “the mind is without passion”;

sadosaṃ vā cittaṃ “sadosaṃ cittaṃ”-ti pajānāti,

or when a mind has hate he knows “the mind has hate”,

vītadosaṃ vā cittaṃ “vītadosaṃ cittaṃ”-ti pajānāti;

or when a mind is without hate he knows “the mind is without hate”;

samohaṃ vā cittaṃ “samohaṃ cittaṃ”-ti pajānāti,

or when a mind has delusion he knows “the mind has delusion”,

vītamohaṃ vā cittaṃ “vītamohaṃ cittaṃ”-ti pajānāti;

or when a mind is without delusion he knows “the mind is without delusion”;

saṅkhittaṃ vā cittaṃ “saṅkhittaṃ cittaṃ”-ti pajānāti,

or when a mind is collected he knows “the mind is collected”,

vikkhittaṃ vā cittaṃ “vikkhittaṃ cittaṃ”-ti pajānāti;

or when a mind is scattered he knows “the mind is scattered”;

mahaggataṃ vā cittaṃ “mahaggataṃ cittaṃ”-ti pajānāti,

or when a mind has become very great he knows “the mind has become very great”,

amahaggataṃ vā cittaṃ “amahaggataṃ cittaṃ”-ti pajānāti;

or when a mind has not become very great he knows “the mind has not become very great”;

sa-uttaram vā cittaṃ “sa-uttaram cittaṃ”-ti pajānāti,
or when a mind is surpassable he knows “the mind is surpassable”,

anuttaram vā cittaṃ “anuttaram cittaṃ”-ti pajānāti;
or when a mind is unsurpassable he knows “the mind is unsurpassable”;

samāhitam vā cittaṃ “samāhitam cittaṃ”-ti pajānāti,
or when a mind is concentrated he knows “the mind is concentrated”,

asamāhitam vā cittaṃ “asamāhitam cittaṃ”-ti pajānāti;
or when a mind is not concentrated he knows “the mind is not concentrated”;

vimuttam vā cittaṃ “vimuttam cittaṃ”-ti pajānāti,
or when a mind is liberated he knows “the mind is liberated”,

avimuttam vā cittaṃ “avimuttam cittaṃ”-ti pajānāti.
or when a mind is not liberated he knows “the mind is not liberated”.

4. PUBBENIVĀSĀNUSSATI RECOLLECTION OF PAST LIVES

So anekavihitam pubbenivāsam anussarati, seyyathīdam:
He recollects various previous existences, such as:

ekam-pi jātiṃ, dve pi jātiyo, tisso pi jātiyo, catasso pi jātiyo, pañca pi jātiyo,
one life, two lives, three lives, four lives, five lives,

dasapi jātiyo, visam-pi jātiyo, tiṃsam-pi jātiyo, cattārīsam-pi jātiyo,
ten lives, twenty lives, thirty lives, forty lives,

paññāsam-pi jātiyo, jātisatam-pi, jātisahassam-pi, jātisatasahassam-pi,
fifty lives, a hundred lives, a thousand lives, a hundred thousand lives,

aneke pi samvaṭṭakappe, aneke pi vivaṭṭakappe, aneke pi samvaṭṭavivaṭṭakappe:
innumerable aeons of devolution, innumerable aeons of evolution, innumerable aeons
of devolution and evolution:

amutrāsīm evamnāmo, evamgotto, evamvaṇṇo, evam-āhāro,
in such and such a place I had this name, this family, this class, this food,

evamsukhadukkhapaṭisaṃvedī evam-āyupariyanto;
this experience of pleasure and pain, this life term;

so tato cuto amutra udapādī,
passing away from there I arose in another state of existence,

tatrāpāsiṃ evaṃnāmo, evaṃgotto, evaṃvaṇṇo, evam-āhāro,
and in that place I had this name, this family, this class, this food,

evaṃsukhadukkhaṭṭisaṃvedī evam-āyupariyanto,
this experience of pleasure and pain, this life term,

so tato cuto idhupapanno ti,
and passing away from there I arose here,

iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.
and so with their characteristics and with their details he recollects his various previous existences.

5. DIBBACAKKHU THE DIVINE EYE

Dibbena cakkhunā visuddhena atikkantamānusakena
With the divine eye which is purified and surpasses than of (normal) men

satte passati cavamāne upapajjamāne,
he sees the passing away and arising of beings,

hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate,
inferior, superior, beautiful, ugly, in a good destiny, in a bad destiny,

yathākammūpage satte pajānāti.
and he knows beings arise according to their (good and bad) actions.

6. ĀSAVAKKHAYANĀṆA KNOWLEDGE OF THE DESTRUCTION OF THE POLLUTANTS

Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ,
Through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.
he dwells having known, having directly experienced, and having attained (Nibbāna) himself in this very life.